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Hopton. 1612.

No President,
but a plaine Progno-
stication for this
yeare. 1612.

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ay.
Beeing Leape yeare,
with the cause of the
same.

Also the originall ground
of the altering of the Ro-
mane Kalender, and the
reason of the difference
*betwixt vs, and them,
with other vulgar ob-
servations, most fit-
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lume:*

By Arthur Hopton Gent.

LONDON

Printed for the Company of
Stationers.

Cum privilegio.



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To the Reader.

Gentlemen, I haue often marvelled wherefore
some Prognostications come abroad the Citie,
when Wood-cocks come about the country: and
now I perceiue they be Cuckoo Almanackes,
which she sendeth by wood-cocks to the Presse; to the
end we may be troubled euery winter with an old worke
new printed, as wee are all the sommer with her harsh
voice, vnaltered. & no maruell though these reioyce, that
Pedlars haue good viterance of their trash, which indeed
be fitter for a packe then the Presse, but now it is suffici-
ent if it be a booke, and shall do as good seruice as the
best. Wonders be admired vntill they bee told ore, and
booke in request vntill they be read ore: be the writing
neuer so good, you shall not please all, or bee it neuer so
bad, it will content some. Fine wits drinke nothing but
the water of *Helicon*, when grosse heads are satisfied with
the salt *Halespout*, so that all sorts are entertained, because
all people should be pleased, whereof the most part (like
the *Albanians*) had rather heare the tale of an Asse, then
the Oratory of *Demosthenes*; therefore I will ioyne with
the Shooe-maker, that careth not if his ware hold the
pulling on, nor I, if this worke serue the reading ore. He
that reads, and finds no profite, let him blame himselfe
for perusing idle papers: For as they are not tied to read
what we write, no more are we to write naught but what
shall please them to reade: for as I make this worke
as part of a serious study, so intend I not to trouble
you with a graue discourse. I haue taken away my
Concordancy of Yeares, for that it is shortly to come
in a most easie method, and with Chronicle notes

To the Reader.

against every year in a perpetuall Prognostication
I have drawne, wherein you have compendious and
sufficient Tables to finde the new and full Moone, and the
eclipses thereof vnto the minute, as also their places in the
Zodiacke, reiecting those old and erroneous Tables that
every ordinary booke is stuffed with, in regard of the
manifold errours, which I have laid open in the
booke. Now in stead of this Concordancy, you have
the originall cause of the Leape-year, with the grounds
of the late alteration of the Romane Kalender, and the
reason of the difference betwixt vs and them.

My *Topographical Glasse* was detained longer at the
Presse then was expected, but it is now forth, and to be
sold at the Crowne in S. Pauls Church-yard; onely I
crave patience for the 98 chapter, for the Ruler intended
was a Paralelogram, but the description (I know
how) is mistaken and in the rest of the Bookes
amended. If you desire the Glasse, you may haue
it exactly made in brasie, without Temple-barre. Where
also you may haue my Staffe in brasie, free from warping
or yeelding, with such other proiectments thereon,
could not be placed well vpon the same in wood, where
by you haue a Pocket Instrument, most exact and
free from any inconuenience, taking & protracting the
precise quantity of any Angle, expressing any chorde,
Signe, any Tangent, &c. Deliuering the extension of
any Circumference, the length of any Diameter, the
of any inscribed square, and square of any circle, &c.
any of those diuisions may be omitted, and other at
pleasure put in stead thereof.

Arthur Hopton.



Of the Leape-year, and the cause thereof.

NVMA, the second King of the Romans, succeeding Romulus, diuided the yeare into 12. moneths. and did appointh the same to containe 354. dales. Long after whom cometh Julius Caesar, 45. yeares before Christ, which by the Councell of Sosigenis, obserueth that the Numan yeare then vsed, was onely Lunar, wanting 11. dayes and 6. houres of a true Solar yeare: and therefore they added those 11. dales and 6. houres to the former yeare, whereby the yeare did consist of 365. dales and 6. houres: the which 11. dales they distributed amongst the moneths, whereby they did consist of 29. and 30. dayes, all but February, that had but 29. and 30. when it was Leap-year. But that position of dales and moneths was afterwards altered by Augustus, so that we haue now, as is largely noted in my perpetual Prognostication coming forth, chap 26. But to proceede.

After Caesar had thus added 11. dales and sixe houres, making the yeare to consist of sixe odde houres, he further saw, that if they should bee counted forward euery yeare, there should happen an incommenience without getting of a day: so should the yeare begin this yeare at six a clocke after noone, the next yeare at mid-night, and the third yeare at six in the morning of the next day, & so forth, in 14. yeares the Annunciation would fall to be kept where Saint Marke the Evangelist now is.

To auoid which incommenience, they also appointed, that in euery foure yeares there should bee a day gotten by the surplus of the six houres in euery yeare, for foure times six is 24. which is a day naturall, and hereby they keepe the yeare backe to his true place: the which day they put at the 25. of February, whereby the 6. Kalends of March is twice repeated, twice answering to one letter, whereby also the letter F in February is twice repeated, Saint Mathias day being obserued

A Prognostication

Upon the latter, which is the twenty five day, according to the
works.

Bissexum sextæ Martis tenueré Calendæ,
Posteriore die celebrantur festa Mathiæ.

So that Bissexile taketh name of bis and sexto, because
the 6. Kalend of March is twise repeated.

Whereby you see the Leape-yeare is nothing but a day,
which is gotten by the surplus of 6. houres in every yeare,
making in foure yeares, one day, the which if it were omit-
ted, in 364. yeares the birth of our Lord would fall out at
that time of the yeare, as our Lady day doth now: But this
Julian yeare is false, and hath bred a great inconuenience,
as shall after be noted: for the true yeare hath but 365. daies
5. houres 49. minutes, and 12. seconds, so that the common
Julian yeare was ordained by Cæsar to be so great.

Of the originall ground of these late Alterations
of the yeares and times, with the Feastes
moueable and fixed, whereby the
Romans and we so differ.

I Could you lastly before that Cæsar altered the Roman
yeare, causing it to containe 365. daies, and 6. houres,
whereby it was distinguished by the Julian yeare after his
owne name, and thereby (as is said) hee made the Leap-
yeare to consist of 366. daies, not respecting, or not know-
ing, that the last day in the Leap-yeare did want 47. min. and
12. sec. of a true day, because he made no great account of so
small a want, for that he thought it could produce no notable
error in many yeares. But now this present yeare 1612.
there is passed 1657. yeares since Cæsars time inclusively, by
which means in all this time, through the omission of those
minutes and seconds, there is ingendred a most sensible dif-
ference of 10. daies.

Now the reasons wherefore the Romans altered their Ka-
lendar

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lender, is, because it was observed by the best Astronomers
then living, that when Julius Caesar instituted the Rules of the
common Bitterle yeare that the Equinoctiall was upon
the 25. of March. In Ptolomeus time it was upon the 22. of
March, since whom there is passed 1477. yeares, and we now
observe it the 10. or 11. of March, whereby there is a
difference of 11. daies or 10. daies at least: also it is affirmed
by all good Astronomers of that time, that when the first
generall Counsell was held at Nice in Pontus, that the
Equinoctiall was the 21. of March, according to which day
there were established Paschall Tables, and other rules for
the celebration of Easter, and the other moveable feasts, since
which time there is passed 1287. yeares, and the Equinoctiall
is crept backe 10. daies, by which reason Easter and the other
feasts thereupon depending, bee celebrated at other times
then they then were, as shall appeare hereafter more at large,
by meanes of which anticipation, or foregoing of the Equi-
noctiall, the Nativity of Christ, being the 25. of Decem-
ber, and then was the shortest day in the yeare, would
come to bee in June at the longest day, and this would happen,
if God will the world should so long continue, about 1600.
yeares to come.

But now albeit the Romans and wee differ in the celebra-
tion of our Easter &c. yet is there some yeares, wherein there
is no difference, as 1559. 1561. 63. 64. 67. 70. 73. 74. 77. 78.
80. 81. 82. 83. 85. 1607. 1608. 1611. and this yeare 1612.
also there may happen yeares of 3. 7. &c. daies of difference
so may there of 28. daies of difference, as Anno 1557. 1560.
1571. 84. 85. &c. lastly there may bee yeares of 35. daies
difference, as Anno 1565. 68. 76. 79. 95. 1603. and shall bee
1622. and when there happens 28. or 35. daies difference,
then wee haue two full Moones, betwixt the spring
Equinoctiall and Easter, which is another cause of the Ro-
mans alteration as shall after appeare.

By this that is said, you may gather that we tie the daies
of our monethes to a fixed place, according to the first
institution, not regarding how the spring flyeth backe to
the winter, or the winter to the summer, where as the Ro-
mans keepe their daies of the monethes, in the same
temperature of the yeare, and vnder the same signe and de-
gree. But happily some will say, what neede we this
alteration, or what care wee for the inequality
Precession or anticipation of the Equinoctiall

A Prognostication.

in the motion of the Sunne, there is no warrant for it in the Scripture. Of such I aske how wee must vnderstand Gen. Chap. i. vers. 14. — and let them be for signes and for seasons, and for daies and yeares. Againe, Chrysostome saith: Our saviour was borne when the dayes began to increase. Yea there is many notes worthy obseruing herein: For in the Spring equinoct. being the 25. of March, the Son of God was incarnate in the Equinoctiall of Autumne, being the 25. of September, Iohn Baptist was conceived and borne in the Summer solsticiall, which was the 24. of June, which is the 1. moneth whereof Saint Luke speaketh in his Gospell, and thus Chrysostome verifieth, saying: Saint Iohn was borne when the dayes began to decrease. Also in the said equinoctiall of the Spring, Christ suffered, Adam was created, and lost the state of Innocency, Abel was slaine, Melchisedech offered bread and wine, Isaac brought to be sacrificed, Iohn Baptist beheaded at Macharanta, Peter deliuered out of prison, Saint James beheaded, the good Thiefe enjoyed Paradise, and bodies of Saints arise. And these I hope be sufficient accidents why those times and seasons should bee distinguished, and obserued now, as they were before: For I take it to be fit to celebrate every accident as neere to the true time it happened as we may: For the dayes of the moneth were but the inventions of men, the Sunne being set in the heavens by our God, as a true Register and Kalender of times and seasons, Deuter. 16. 9. Thou shalt begin to number, &c. When thou puttest the sickle into the corne.

Of the dignity of Easter, and the diuerſitie thereof.

Reverently are all Christians bound to observe this Feast of Easter: for as the Jewes kept their Passover in memoriall of their carnall deliuerance from the earthly Egypt, and cruell bondes of Pharaoh, as also when the Angel passed ouer all such children of Israel, that had blood stricke vpon the vpper doore posts, &c. So ought we more reuerently to consecrate it in remembrance of our most victorious and spirituall deliuerance from the infernall Egypt, which is Hell, & from the cruell bondes of the perpetuall Pharo, Satan, Sin, and Death, which was accomplished by

by the most triumphant and glorious Resurrection of our Saviour Iesus Christ vpon the third day after he had suffered most cruel death vpon the Crosse for our iniquities. And of Easter we now haue three sorts: The Jewes Easter, our Easter, and the Romans Easter, as followeth with their cause and Originall.

Of the institution of the Iewes Easter, called *Pascha Hebraeorum*.

The Jewes were to celebrate an Easter by the Commandement of God, in remembrance of their deliverance out of Egypt, and this should be done once every year, namely, the 14. day of the first moneth called Abib, which is part of our March: which day (at ruen) was the Lords Passouer, and the 15. day of the same moneth was a holy Conuocation before the Lord, as you may gather by the ensuing texts, Exod. cap. 12. vers. 18. Leuit. chap. 23. v. 5. Num. cap. 28. v. 16. Deut. chap. 16. v. 10. Esa. chap. 7. v. 10.

And this 15. day of the moneth is understood to bee the first day after the full moone, immediately following the vernal Equinoct, vpon which day *Pascha Hebraeorum* was to be solemnized. But shortly after, the Jewes holding a superstitious opinion of certaine dates, would not celebrate their Easter vpon any Sunday, Wednesday, or Friday, and therefore according to the text, in the second booke of the Kings, chap. 18. vers. 22. like obstinate and stiff-necked people, brake the Commandement of God, and neglected the right use of the Passouer, inueting a circle that contained 247. yeares, believing that in that space the Moone would finish all her several alterations, whereby sometime their Passouer was caused to bee celebrated after the Sunnes entrance into Taurus, which is in the second moneth, even as ours at this day is by reason of the Persecution or Anticipation of the Equinoctall.

A Prognostication

Of the institution of our Easter, aunciently called
Pascha Verum.

ABout the celebration of Easter, there fell amongst the Christians a great controuersy, after the Apostles times, for they would neither agree of the time, nor the right vse thereof, vntill the time of Constantinus Magnus, who to appease the differences rose in the congregation of the Church, assembled from all parts such learned Church-men and other great schollers, as he could heare of amongst whom were three hundred and eightene Bishops, Eusebius Bishop of Caesaria being chiefe, as well for that he was a great Diuine, as a profound Mathematician, and for that they had great neede of Astronomy for the determining of this feast, there were chosen Greekes, Latines, & Egyptians, such that had singular knowledge in Astronomy, all which Constantinus kept at Nicea, two yeares vpon his owne cost and charges, & so in this Counsell by the consent of all the aforesaid there was a new Decemnonian Circle instituted, which was set in the Ecclesiasticall Kalender, in the second yeare of the Counsell, and three hundred twenty three yeares after the Incarnation, guiding Easter in such order, that it must be alwayes celebrated vpon the Sunday next following the first full Moone, after the vernall Equinoctiall, and these Tables were answerable to all the varieties and alterations that the Moone could make, allowing the Equinoctium at that time, at the twenty one of March, but this decree continued not passing 7. yeares, for then there rose new and great controuersies betwixt the Greekes and the Romans about the celebration of Easter, which continued neere two hundred yeares after which Dionysius Abad, in the time of Iustinian, drew forth new paschall Tables and rules Ecclesiasticall, placing the Golden number, and the rest in the Romane Kalender, according to the institution of the foresaid Counsell, as if the Equinoctium had bene alwayes fixed at the twenty one of March, and after in a Counsell at Calcedon, it was established that whosoever held any other Easter then that the Churches of Rome allowed, should be counted an Heretike and accursed.

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accused, but since that time there is passed one thousand five hundred fifty seven yeares. whereby the Equinoctiall is gone before the twenty one of March tenne daies, by reason of which anticipation wee haue sometimes two full Moones produced before wee can keepe our Easter, as is laid before, which is contrary vnto the edict of the first Nicene Councell, and contrary vnto the enent of all men of that time, though happily it is not held materiall to be so nicely observed.

Of the institution of the Romanes Easter called *Pascha v'sitatum.*

This Easter of theirs is nothing else but an imitation of the rules and tables of our Easter, but they haue so ordered the celebration of the same by meanes of their new Epact, which is alwaies ten lesse then our Epact, and by calling backe the Equinoctiall of the spring vnto the twentieth of March, that they euer celebrate their Easter according to the first institution, that is the first Sunday after the first full Moone, that shall happen after the spring Equinoctiall, whereas indeed sometimes wee haue two full Moones produced as is said: but whether it be necessary, or the Text bind vs, to keepe our Easter as they doe, I referre it to our reuerent Diuines. It is euident that the resurrection was the first day of the weeke, as may appeare, Math. 28. 1. Mar. 16. 1. 25. Ioh. 20. 1. which was the Iewes Monday, and is our Sunday, and where the Text saith, that the two Marias came in the end of the Sabaoth, when the first day of the weeke beganne to dawne, that is as much as to say, vpon Sunday in the morning before Sunne rising, for the Iewes Sabaoth was Saturday, and the Evangelist reckonerh the naturall day from Sunne rising to Sunne setting, and I thinke it meetest that this Easter Sunday should bee kept about the Equinoctiall, because

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because the resurrection was about that time, and wherefore the time should be determined by the full Moone, and why we should not take the Sunday next following the Equinoctiall, as well as the first Sunday following the full Moone, that happens after the Equinoctiall as before, I thinke the reason is, because Christ suffered in the full moone, and as thereby was brought great light to the night: so by his passion was brought full grace of redemption of mankind.

And whereas Easter alwaies ought to be celebrated vpon a Sunday, but because one and the same letter in the Kalender is not alwaies Sunday letter, therefore Easter and the other moueable feasts cannot retaine alwaies one place in the Kalender: also because Christ suffered at the full moone, and Easter is to be celebrated after the same, and for that the lunations be sometimes sooner and sometimes later, therefore Easter can haue no fixed place in the Kalender, the lowest day it can happen on is the 22 of March, and the highest the 25. of Aprill.

And you shall note that Theophilus Bishop of Alexandria, and his followets. say that Christ suffered the tenth Kalends of Aprill, at what time he also made Adam, and therefore they say: that he would suffer for the redemption of the first man and his off-spring, vpon the same day hee made him. Hieronimus sayth that Christ suffered the eighth Kalends of Aprill, at what time he was also incarnated of the blessed Mary, & therefore they say eodem die, quo carnem assumpsit passus est.

And thus briefly of the celebration of Easter, hoping I haue spoken without offence to any.

Of the Eclipses this present yeare.

Fourte times this yeare shall the two great luminaries appeare in parts darkened vnto the inhabitants of the earth whereof two are of the moone, and two of the Sunne; the first of the Moone, and of the Sunne being onely observed in our Latitude.

Of the first Eclipse of the Moone.

The fourth day of May, but the xiiii. of May according to the Romans account, at 12 of the clocke at night or rather a little before, the earth, by the motion of the Sunne & Moone, shall

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shall so happen in a Diametricall opposition betwixt the Sunne and the Moone that shee shall be deprived of her light, in respect of our sight, and position, to the quantity of $\frac{7}{12}$ parts of 7. Digites, which is one part more then the halfe of her body. the Darkenelle will beginne to enter her body xxvi. mi: and xxi. seconds after vii. at night, and shee will fully haue gotten out of the shadow of the earth at x. of the clocke xxv. mi: and xxi. seconds: so that the whole duration from the beginning to the ending, will be two houres lxxvi. mi: and li. sec.

Now for such that be Cosmographers, and desire to observe the true longitude of any place, which is best effected at an eclipse of the Moone, for them I say the Moones latitude in the beginning of the Eclipse, is 46. mi: 38. sec. and at the ending 38. mi: 17. sec. both Septentrionall descending.

The Anomaly of the Sunne is 10. signes 12. part 36. mi: 47. sec. the Anomaly of the Moone is 8. signes. 15. part. 55. mi: and 52. seconds, the opposition happeneth, the Sunne being in the 23. Degree 48. minutes, 28. seconds, of Taurus, the Moone then being in 23. the Degree 48. minute, 28. seconds of Scorpio, nere vnto the Dragons taile.

Of the first Eclipse of the Sunne,

The xx. Day of May with vs, but the xxx. Day according to the Romanes: the body of the Sunne, shall suffer an Eclipse or obscuration of light, to the quantity of eight points or digites, and thirty eight secondes, vpon the North part the Sunne, we shall perceiue the shadow to enter vpon the body of the Sunne, vpon the West part thirty three minutes, and twenty six seconds, after eight of the clocke in the morning, being then elevated some thirty five Degrees and a halfe above the Horizon, at fifty two minutes, and xlv. seconds, after nine he will bee in his greatest obscuration, & then at eleuen of the clock, twelue minutes, and four seconds, hee will bee fully out of the shadow of the Moone, so that the duration from the beginning to the ending, will bee two houres thirty eight minutes, and thirty eight seconds, being not much remote frō the Dragons head.

The

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The Anomaly of the Sunne is 10. signe, 27. parts, 33. minutes, and 41. seconds, the Anomaly of the Moone is 3. sig. 14. parts, 4. mi: 40. sec: and because this Eclipse is but 3. howers 7. mi: and 15. sec: distant from the Meridian, the conjunction hapneth nere to the 90. deg: of the Ecliptike: insomuch that there is small difference, betwixt the true and visible conjunction, and for that the conjunction was 37. deg: 32. mi: 26. from the Zenith, the paraller of the Sunne is 1. minute, 34. sec: and of the Moone 31. mi: 41. sec: the Sunne being from the Moone 31. mi: 7. sec: the Latitude of the Moone at the beginning of the Eclipse, being 6. mi: 39. sec: and at the evening twelve mi: 35. sec, both septentrional declendent.

There be two other Eclipses, one of the Moone, hapning the xxix. of October, about two of the clocke after noone, and the other of the Sunne, vpon the twelue day of November, at three of the clocke and forty foure minutes, so that we may lee part of the beginning of the Eclipse, before Sunne setting, if the heauens be cleere, and this Eclipse to them that inhabite more Easterly will be a great one, for his whole body will bee darkned, within one degree and twenty minutes, and the duration will be full three howers, but for that neither of these two Eclipses, & especially the former, doe appertaine to our House on, I will say no more thereof at this tyme, for as Parnus Eclipses parum nocent & pauca operantur, so may we also say: nihil nocent illis regionibus in quibus non videntur.

Of this revolution and effects of the Eclipses.

Following the doctrine of maisters of Astrology, there is pretended by the first Lunar Eclipse, barrennesse of the earth, and pestilence with other inconueniences, occasioned by the abundance of wet, which wet will in many places

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causeth to great inundations and breaking out of rivers, as caused by the neere beaming of Saturne, with the Eclipsed body. we have also foretolden hurt to Olives, the increasing of many summer diseases, and that vehemently.

As for the Eclipse of the Sun, although he be not totall, yet is he great, for there is more then two three parts of his body darkned, as you may gather by reflecting his beames with a looking glasse, upon any plaine wall, or by letting his beames into some roome, in a house at a round hole, or by a hollow trunche, with paper upon the ends, or any such other way that Astronomers vse, for it is held bad for the sight to view an Eclipse too much. And as this Eclipse is great, and his duration long, so likewise be the effects and the continuance of the same, and in respect of the domination of Mercury, as well in loco Eclipses, as in angula sequentis Eclipsin, as also of the constellations and fixed starres situated about the same, we may foresee great robberies by the high waies, burglaries and strange pyratieall invasions.

The sicknesses be many, but amongst all, the griefe of the mind, the consumption of the purse, and the mortality of true love is especially to be lamented, we shall have also too many preuaricators, and corrupt undertakers, that womanly and detested disease of the Priapisme shall loose many hopefull sparkes, the gaine of a second affection, and indeed there shall bee such wonders wrought thereby that the world may admire.

But to speake seriously, Ptolomeus saith, cum multiplicentur Eclipses magnæ, necessario sterilitas succedit sequentibus annis refrigeratur enim terra & excicatur, which is, when many great Eclipses happen, necessarily there must follow barrennesse the ensuing years, &c. Hermes, Mercurius, Trismegistus, Appli. 53. saith, many inconueniences happen in the world, when both the luminaries be eclipsed in one month, as this year they be, and Messahala will have no Eclipse of the Sunne to happen, but that there must follow some strange effect, unlesse God make the contrary.

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Of such men and women that bee subiect vnto the Eclipses of the two lunaries, and first of the moone.

Allyou whose natiuities bee calculated, or haue had an iustelliall figure set for the same, see that the moone happen not in the 23. deg. 48. min. 48. sec. of Scorpius, or Taurus. Or also that the 0. deg. and 35. min. of Leo, be not your ascendant the 5. deg. of Aries culminating.

For the same.

Looke if there were no conjunction of the lunaries in the 8. deg. 44. min. 46. sec. of Gemini. or if the 4. deg. 1. min. of Virgo were in the ascendent, or horoscop, or the 23. of Taurus in the 10. House, called Cor. Celi.

All choise that had the Sunne or Moone so placed in their natiuities are farre more subiect to the powerfull working of the influence of these two Ecclyses, then any other. And the effects thereof in one manner or other will be shewed upon them.

Of the Regions and Cities subiect vnto the Sunnes Eclipse.

The Cities subiect vnto the Effects of this solar Eclipse be many, but we will remember but a few that containe: so likewise of the Duchies, as first Sardinia, part of Longobard, Flouanders, Brabant, Wittenberge, Hircania, Armenia, and the inferiour part of Egypt. The Cities be London, Louaine, Noriberge, Harford, &c.

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A New Almagest
and Prognostication,
for the yeare of our
Lord God. 1614.

Being the second after Leap yeare.

With blanch leaues, new rules
and necessary Tables.

The Astronomical Calculations
being principally refer-
ed to the Meridian and lati-
tude of the ancient Shire-
towne of Shrews-
bury.

By Arthur Hopton, Gent.

Cum Priuilegio.